BERKELEY, CALIF. MWF

The American Friend

Old Series Vol. LII No. 10 | MAY 17, 1945 | New Series Vol. XXXIII No. 10

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Prayer for V-E Day

O God, Judge of Men and of Nations, in thankfulness and in humility we make our prayer this day. Our hearts are filled with gratitude that the curse of war has been removed from one section of the earth, and we pray that the same curse may speedily be lifted from *all mankind.*

We rejoice this day with liberated men and women everywhere, but our rejoicing is sobered as we remember the fearful human price that has been paid. Keep us mindful, as we gather in the joy and peace of this day, of the many who have died in the noise and dirt of battle, of the many who have died in prison, starved and beaten in body, of the many who have waited anxiously at home until grim news has come.

So keep in our minds, O Father, this awful price that we may go forth with new determination to do our part in making a clean world in which war will be no more. So humble our hearts that we are saved this day and always from the vanity of pomp and from the glorification of mere power. Turn, we pray thee, our rejoicing into labor and our thanksgiving into new dedication to the unfinished task of the liberation of mankind from every cruel yoke. Speak to thy children everywhere that they go forward. Amen.

A Prayer by D. ELTON TRUEBLOOD.

The Five Years Meeting Sessions — October 17-23

THEME: *The Message of Christ for Today—Through Friends*

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For May 27—The Returned Exiles and Their Work

(Nehemiah 8:1-4a 5,6,8, 12; 9:1-3)

A PROPHET'S INSIGHT

In our last lesson we had not only the prophet's word of doom but also the promise of a new day for the land of Judah. The ten tribes to the north, called Israel, had been carried away by the Assyrians and literally assimilated by them. Amos and Hosea had seen the inevitable end and had faithfully warned the people, but to no avail.

In the southern kingdom, Isaiah, Micah, Habakkuk, and Jeremiah had warned the kings and the people of the impending doom. Of these prophets, it was Jeremiah the weeping prophet, who saw the crushing blow fall on his much loved city, Jerusalem. It was leveled to the ground and most of the people were led away captive by Nebuchadnezzar to Babylon. Tradition has it that Jeremiah was banished into Egypt ere he died. So ended the period of the kings. The vessel was completely marred in the hands of the potter, but the clay was not all bad. Even though the prophets did not live to see the final consummation, they had prepared the hearts of a remnant out of whom God was to make a new vessel, a people forever purged from the evils of idol worship.

After sixty or seventy years suffering as exiles, the new vessel began to take form. First, Zerubbabel and a company returned and rebuilt the temple; then Ezra, the scholar and priest, with another company returned and restored the worship; then came Nehemiah with another company and rebuilt the walls of Jerusalem.

God has not left himself without a witness in any generation. The true prophet has been the voice of God to the people. No class of people are so essential and so little appreciated as the prophets. The efficiency of the administrator and the response to the executive are commendable, but we must always look to the prophet and seer to keep our objectives right and our purposes pure. All the power from the mighty motors, and all the deftness of the pilots only mock the passengers on the great air liners if the navigator has been lost.

The great tragedy in this period for Judah and Israel alike was that they not only refused to obey their prophets but also they put them to death. Since this tendency does not belong to the past alone, it might be helpful for us to discover, if possible, why the message of the prophet creates so much resistance that it usually brings about his death. It seems very incredible to us today that Galileo should have been put to death by the religionists of his day because he insisted that the earth moved.

Rufus Jones in his book, *The Church's Debt to Heretics* points out the great contribution the man of faith and vision has made to his generation even though he gets persecution and is killed for all his labors.

In this hour when so many men are blind with hate and intolerance, and many more are dominated by a lust for power, it is most encouraging to see the number of churchmen who have been called to the San Francisco Conference as advisers. Probably they will never get due credit for their work but if their insight can save us from another war, and guide us over the rough sea of reconversion, it matters little who gets the credit.

Questions:

If good comes out of evil, does evil crease to be bad?

Do all things always work together for good?

How can a true prophet be distinguished from a false one?

Why does the church so often reject the prophet, its own child?

P.M.T.

For June 3—Between the Testaments

(Malachi 3:1-3, 16,17; Luke 1:68,72, 77, 78; Galatians 4:4,5)

THE DAY OF "NO OPEN VISION"

The collection of sacred writings of the Jews, set off in the Protestant Bible as the Old Testament, number thirty-nine books.

The casual Bible reader would be inclined to think that things of significance ceased to happen after the Old Testament was written until the announcement of the birth of John the Baptist and then a little later the birth of Jesus. Nothing could be farther from the truth. Great events were taking place. A re-alignment of political powers was affecting the little country in which the stage was being set for the world's greatest drama. It was during this period that the Jews, under the leadership of the Macabees, threw off the yoke of foreign rulers and enjoyed for a short time their national independence.

This independence had lasted only a few years when the soldiers of the Roman Empire swept in from the west and brought them under subjection. Things were happening in the religious life of the Jews. It was during this period that the fourteen books called the Apocrypha were written. The word Apocrypha means secret or hidden.

When Jerome translated the Scripture into Latin for the Catholic church about 400 A.D., these books were included although Jerome considered them to be inferior to the others. When in 1534 Martin Luther made his translation into German, he grouped these books by themselves and classed them as un-inspired.

The most interesting developments of this period were not the books which were written but the religious developments out of which the writings came.

Among the Jews of Palestine of this period there were four groups or sects: the Pharisees, Sadducees, Zealots and the Essenes. While the Essenes are seldom mentioned by the New Testament writers, it is probable that they influenced the early Christian church more than any other group.

The Sadducees were concerned with material things and were not greatly interested in religion as such. The Pharisees were the formal religious group which kept alive the temple service and the laws of Moses. The Zealots were the aggressive patriots, watching for every opportunity to throw off the domination of Rome by use of arms if need be. The Essenes were a comparatively small group who gave themselves to the things of the spirit. So many of their rules of conduct and their deep piety and renunciation of the things of the world, such as riches, pleasures and material comforts, erected a seed bed for the teaching of Jesus and the early church. No doubt John the Baptist either came from this group or was greatly influenced by them.

The sect drops out of history after the time of the early church to which they were no doubt ready converts. Many scholars believe that the Essenes were the authors of the Apocrapha.

Questions:

What contributions did the Hebrews make to the religious thinking of the world before the time of Christ?

Have the writings found in the Old Testament been an aid or a hindrance to the spread of the Christian ideals?

Why do the Catholics retain the Apocrypha in their Bible?

What determines whether or not a book is inspired?

P.M.T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

New Series Vol. LII No. 10 | MAY 17, 1945 | Old Series Vol. XXXIII No. 10

Entered as second-class matter, March 28, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Moving from War to Peace

Meditations on V-E Day

YESTERDAY was V-E Day. We went with our neighbors in Richmond to the meetinghouse for worship. The prevailing theme announced for the day was thanksgiving. It was doubtless proper that gratitude for the cessation of hostilities should be the emphasis of the day, but our mind simply could not settle at that point. We kept wondering whether honest German hearts in Berlin could find thanksgiving as their prevailing mood. How easy would they find the singing and reading of praise and thanksgiving? We wanted to meet with them.

These are a part of the company with which we sat in spirit, during the meeting: Hans Albrecht of Germany, Kagawa of Japan, Henry Van Etten of France, Jim Lieftink of Holland, Pierre Ceresole of Switzerland, Carl Heath of London, friends whom we had met and loved as persons and as symbols of a yet wider circle of Friends in each country. We could not sit in a meeting for worship on VE Day without German Friends and friends around us. An emotion that was half pain and half joy encircled us. Our imagination and concern did not stop with them. Our fleeting minds quickly gathered the men in the Pacific theater of war whose grim business will continue. We brought into worship Japanese, as well as American boys. We searched the ruins of Warsaw for the pitiful victims of war madness.

But the imagination must stop somewhere, partly because the human spirit cannot bear the weight of the total reality of suffering. There is also the deeper reality of the living God. We must not see pain and destruction alone. There are the deeper resources of spirit which will well up within us, giving a sense of joy—the kind of joy that always accompanies creation. It must have been in that voice which spoke over the original chaos of our world and said, "Let there be order." In the meeting for worship, we felt the sweep of God's creative might. It is chaos again, but God can take the fragments of loving kindness, the bits of broken homes, the strands of deathless music and the tangled skeins of faith and build a kingdom that will fill the earth. We must rise to help Him.

In the city of Hildesheim in Gemany is the spring of water in which our Saxon forbears were baptized as Christians. Over the spring a monument and a crucifix were built, making it a shrine of historic importance. Hildesheim is destroyed as is the monument and the cross, but the spring is still flowing. The artifices and paraphernalia of men may be destroyed in the surge of conflict, but the healing streams that gave them existence will flow on forever. The love of Christ is not stopped by a cross, but rather it is emphasized and made real for our extremity. Cruelty has had its day in Europe, but what it could not quench is the stream of spiritual creation which will rise again out of the ruins to build a new skyline, more like unto that of the city of God.

Young Friends—From War to Peace

MUCH of the emerging life of the Society of Friends has centered around their young men who, as conscientious objectors to war, have entered various services of a civilian nature. It was this which injected a renewed life into the Quakers in 1917 when the first World War faced them with the new problem of following through on their testimony as it affected the younger Friends. One can almost assert that the American Friends Service Committee and its consequent broad program of work would never have come into existence had it not been for the Friends' peace testimony, the resulting conscientious objectors and the rise of war, against which the Service Committee was developed. Necessity was the mother of a great invention.

That service during the first World War gained such momentum that it developed to much larger proportions during the following peace than it had during the war. A whole new train of social imagination and invention was started which could hardly have stopped even if a second war had not come. It all started because of a peace testimony and a few hundred young Friends.

A second World War came, however, and found Friends in training for emergencies, for their work had been conceived and carried on during peace with a mind to the unexpected, to movable and elastic porgrams and to new and emerging social needs. Even so, it was by no means a simple problem that faced the committee which tried to find a satisfactory answer to the consciences of another generation of

objectors. As wars change from generation to generation, so do the problems facing those who must, in all good conscience, adjust to the situations which war creates.

The resulting arrangement, called Civilian Public Service, could not, in the nature of the case, be satisfactory to all of the young men involved. No single pattern could possibly have done so. Individualism always precludes that, and of all groups there is a high content of individualism among C.O.'s. But regardless of the unsatisfactory elements in the plan, we believe that the years ahead will reveal the total program for young Friends to have been creative and important—this, in spite of exceptions to the contrary.

What are some of the new creations, now in the nebulous, formative stage, what may be expected from Young Friends in CPS? What may we also discover and use from other young Friends who accepted military service or those who went to prison for conscience sake? How may the Society of Friends prepare now to use those contributions?

(1) *There may be a new impetus to prison improvement.* Many of our young men, in line with the early Quakers, have known prison from the inside. These men have been definitely in the concern of Friends. On the inside of a prison, they have probably developed more thought on the question of punishment and correction than any other Friends. Their minds should be drawn together as opportunity comes, to see what place we should take on this social sector. May Elizabeth Fry walk among us again!

(2) *We may develop a new ministry to those who are mentally and spiritually ill.* Hundreds of our young men are living in that most difficult of all areas of need—the homes or institutions of the mentally ill. The techniques of goodwill can be particularly tested and applied in such situations. They are being tested and applied with results that have proved, in many cases, to be extremely gratifying to those directing the institutions. The service of these young Friends and others is even now issuing in demonstrably good results. Perhaps they, too, can be drawn together later and thereby give us expert guidance in a new area of service by Friends.

(3) *The careers of many future Friends' leaders are now being formed around greater ideals.* It is by no means desirable that the minds of CPS men or others should be drawn toward only a few opportunities as suggested above. It is highly desirable that various professions, trades, and enterprises shall be chosen by them, but with a central philosophy that will forbid an easy surrender to the status quo and the "main chance." Men can hardly live and work as have these men without fashioning a life commensurate with conscientious concern for their fellow men. Cloistered though they may have felt at times, yet the cloister has, in history, often preserved and developed vital sources of new power. Business and the professions will need these men also. Many of them are turning their minds toward rural life, with a view to serving a rural community and church, while farming for a livelihood.

(4) *We may find a greater opportunity in the area of physical healing.* In addition to those serving in mental hospitals, there are many young Friends who have chosen noncombatant work within the framework of the Army or Navy. Though within the military organization, they wanted a place of constructive, healing service. Consequently they are now in medical or hospital corps. Their experiences with the mangled bodies and minds of men will yield lessons that should be invaluable to them and thereby to the Society of Friends. They cannot take war and the meaning of their lives lightly if, indeed, they have served thoughtfully. Their experiences may be brought together in the search for our opportunity in the arts of healing.

(5) *The war experiences of many young Friends may react toward vigorous peacemaking.* More young Quakers are in the armed forces than in all other services opened to them. Not all of them will be completely lost to the peace work of Friends. Many of our leading peace workers today, in and out of the American Friends Service Committee, were in the armed forces of the first World War. It is reasonable to suppose that even more young men may react in a similar way following this war. The army is not a choice place for stimulating peacemindedness, but even so a percentage of the men, like some in CPS, are not easy in mind with the life they have to follow. Many of them are doubtless doing some serious thinking about war and peace, and the place of a conscientious citizen in peacemaking. The war is driving some hard lessons home to them. These men may build peace against the background of personal knowledge of the nature of war.

(6) *Young Friends may help us to develop a full-orbed concept of the nature of peace and war.* Young Friends, wherever they serve, are exposed to a larger concept of our peace problem than were those of us in the first war. They can now see the economic, racial, political and religious aspects of a sound and peaceful world. War cannot be simply isolated as an affair of guns—something which you destroy merely by non-participation in its more active, violent phases.

May the Young Friends dare the thinking of their elders enough to see and work at the total problem. A kind of wordless creed about not killing anyone will never be adequate for the kind of world *we now have.* A peace testimony, developed within a relatively isolated, colonial type of life which the Quakers had at one time, will require some new thought and expanded understanding. It is sheer blindness to oppose necessary, though inadequate steps toward world order while ringing the changes only on objection to participation in the violent phases of war. Let us hope that young Quakers will bring to the Society of Friends a more adequate concept of our responsibility.—E.T.E.

The next issue of THE AMERICAN FRIEND will present the plans for the Five Years Meeting sessions, October 17-23, 1945. Permit from the government to hold the sessions has been received. The focus of Friends everywhere should now turn toward Richmond and October.

The San Francisco Conference

By David E. Henley

THE drama of the present attempt at world organization was apparent to those attending the opening session of the conference at San Francisco. There was a sense of tragic gravity at the early meetings. Those present in whatever role felt that the world had come to an hour of decision, perhaps not decision for war or for peace, but for those first fateful steps toward war or peace. Hovering over this colorful spectacle with delegations and their technical staffs from some forty-six nations was a sense of responsibility and high moral purpose. One feature distinguishing this conference has been the air of democracy, both in the deliberations of the official delegates and in the arrangement for organizations representing most phases of American life to be kept in touch with the conference, either through officially appointed consultants or through representatives who are recognized as observers.

If space permitted, readers would be interested in the "color" of the conference, especially as represented in the consultant and observer groups. Among these are many of the ablest leaders in America representing labor, religion, education, service clubs, and, in fact, most of the special-interest organizations of American life. Both men and women of outstanding caliber are in abundance.

The fact that the first session opened with a moment of silent meditation was especially interesting to Friends, as was the minute of silence on the second day after the Latin-American nations had presented a memorial in honor of our late President.

I.

In evaluating the progress of the conference, it is well to remember its primary purpose which is not to develop a full-grown world government, but an alliance of nations. The leaders of the sponsoring governments recognize the fact that this is not an auspicious time for endeavoring to produce a fully-developed, world federation. Nor is it the purpose to handle specific problems of the immediate peace settlement. The task to which this conference has set itself is that of writing a charter for cooperation between the nations in maintaining the peace and in promoting peacetime economic and social cooperation. It is hoped that on the basis of such a charter there may be developed the structure of an international organization, the machinery of which will be able to carry out these purposes. The main features of this structure are:

David Henley is press representative of THE AMERICAN FRIEND *at the San Francisco Conference. Here is his first report.*

(1) *A Security Council.* This council as now proposed will be dominated by the major powers and will have as its chief goal the enforcement of peace. It will have at its disposal a military staff made up of the heads of staff of the great powers. This council, composed of the five major powers and six members of other nations appointed by the Assembly, will combine judicial, legislative, and executive powers.

(2) *A General Assembly* in which all member nations will be represented. Two features of this assembly are important: It will serve as a world forum before which grievances may be aired and changes proposed. It will have under its jurisdiction the Economic and Social Council.

(3) *The Economic and Social Council,* composed of special commissions, some charged with specific economic activities and some with specific social programs, will include also various international organizations such as an international bank, the new International Food and Agriculture Organization, and the International Labor Organization.

(4) *International Court of Justice.* The scope of activities to be assigned to this court is not yet determined.

II.

While the current proposals do not provide what one might desire in the way of world government, they do possibly contain the seeds from which such a world federation may grow if changes now being discussed become part of the charter. Some of the changes of special interest to Friends include strengthening of the General Assembly and the Economic and Social Council. Should these grow strong through the years, this world alliance might become an actual world government. There is widespread feeling in the conference however that such a development must rest upon a greatly expanded world court. As this is written, the issue of division of authority between the Security Council and the world court provides many of the lively discussions.

It is significant and heartening to find delegates from the smaller nations emphasizing the importance of the court and repeatedly emphasizing the fact that there can be no lasting peace unless it rests on law. The chairman of the delegation from Panama said the charter must provide for equality of all states before the law, a bill of rights for individuals, a peace based on justice, and a recognition that above national sovereignty is the sovereignty of the law itself.

Another major issue at present has to do with the relationship between the big powers, the middle powers, and the small nations. The middle powers, such as Australia and Canada, insist that because of their strategic role and their critical locations, they should have more voice.

A different issue which may help to decide whether this conference is starting the nations toward peace or the next war arises over the question as to whether regional arrangements, such as provided at the conference in Mexico and possibly in a similar bloc around Russia shall take precedence over world wide unity and organization. In this connection there is grave question as to the wisdom and tact shown in handling the admission of Argentina into the organization. After Argentina was admitted, an associate of Mr. Molotov commented that that decision made it clear that regional arrangements came first. On the other hand, several small nations have insisted that regional decisions regarding keeping the peace and protecting national rights should be left to the regional organization and not be subject to the veto of any one great power.

These instances will serve to illustrate the critical work now confronting the various commissions and the drafting committees. It is encouraging, however, to note that there is substantial agreement between the major powers on amending the Dumbarton Oaks plan to meet the demands of the small nations and of many private organizations within the United States and Great Britain. The Friends' group is especially glad that the recommended changes include a clear emphasis on justice, international law, human rights, peaceful economic and social change, the principle of trusteeship for dependent peoples, plans for revising the organization, strengthening the world court, and specific adherence to the Atlantic Charter.

III.

The tentative agreement between the great powers such as the United Kingdom and the United States with these

proposals is credited by some commentators as being an indication of Christian influence on the national life throughout the last hundred years. It is at least an encouraging sign of statesmanship.

A message prepared by the Meeting for Sufferings of London Yearly Meeting, and adopted by the American Friends Service Committee, was mailed to about two hundred, fifty delegates and advisers with a supplementary memorandum signed by the Friends attending the conference as observers, appointed by the American Friends Service Committee, the Friends Committee on National Legislation, the Friends General Conference, the London *Friend*, and the Peace Committee of the Philadelphia Yearly Meetings. This memorandum invited consideration of twelve improvements in the Dumbarton Oaks proposals including: recognition of justice and human welfare as the goal of the organization, easier amendment, review of treaties, universality of membership, strengthening the procedures for peaceful settlement, a commission on human rights, abolition of military conscription, limitation and reduction of armament, trusteeship for dependent territories with development toward autonomy, enlarged responsibility for the General Assembly, continuous work by the Social and Economic Council, and provisions for a commission to study and make recommendations for the improvement of the organization. Full texts of the above two statements are available from the American Friends Service Committee or from the Friends Committee on National Legislation.

The place of Friends at such a conference raises interesting questions. One has to do with whether the influence of such a group and the information gathered by them justify their presence. Perhaps time alone can answer such questions. It is the feeling of those present that such an effort is proper if their endeavors to influence political action are always kept in line with the ultimate goals and principles of the Kingdom of God so that while first steps may fall far short of the goal, they lead in that direction and not up blind alleys. There is constant and widespread prayer that the task undertaken at San Francisco may be successfully carried out and may prove an important step on the long road toward peace. Assurance of this sustains delegates and others in the day to day activity.

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

The Executive Committee in Annual Meeting—April 23-24

Here are some A.B.C.'s on the Executive Committee

DURING the interim between sessions of the Five Years Meeting, the Executive Committee is empowered to carry on the united work of the Five Years Meeting. It meets annually to carry into action the directions handed to it by the Five Years Meeting, to receive reports from its ten boards and committees, to review their plans and to assign each of them a share in the United Service Budget which is created and adopted annually. That budget represents the specific work of the Five Years Meeting. On the page "For Friendly Action" in this issue will be found the United Service Budget for 1945-46.

There is also planned each year an assessment budget. This represents the cost of having a denomination—carrying the office expense involved, bringing the Executive Committee together annually, contributing our part to the Federal Council of Churches and the World Council of Churches, putting into reserve, funds to be used for expenses of the Five Years Meeting sessions and such other items as relate to the maintenance of the denomination. These are then figured on a per capita basis which this year will be nine and one-half cents per member. Each Yearly Meeting assumes its share as a fixed charge.

The membership of the Executive Committee consists of the Presiding Clerk of the Five Years Meeting, two representatives from the Mission Board; two from the Board on Christian Education; one each from the Boards on Peace, Education, Public Morals, Publications, Trustees, the American Friends Service Committee and five members-at-large. All Yearly Meetings are represented on it.

Such are the mechanics of the Executive Committee. The spirit of the Committee and the annual meetings is another aspect of primary importance. Periods of worship, and discussion of vital issues undergird those Meetings. A committee on findings, with R. Furnas Trueblood as Chairman, has sifted those meetings for their recent sessions in April and present the following excerpts:

The Board on Education is primarily an agent of the colleges. The time has come to bring to an end the separation between the Society of Friends and their educational institutions. We can ruin, lose, or use our institutions; the Society of Friends has not ruined, nor used, but has been losing its educational institutions; probably because they have not been willing to pay the price! — RAYMOND BINFORD, *Chairman* Board on Education.

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The Board on Christian Education has adopted a long range program with a theme: "Quakerism for the New Day." The sub-title is: "Strengthening our basic strongholds—Home, Meeting and School." The emphasis for the year 1945-46 is "Strengthening the Life of the Spirit." The Young Friends are showing an intense interest throughout the Five Years Meeting. They envisage a general conference of Young Friends in 1947, and a summer school (Institute on Christian Living) for a month or more. This would pattern itself after Pendle Hill in general. — R. FURNAS TRUEBLOOD, *Chairman* Board on Christian Education.

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One channel of leadership in the Five Years Meeting is with our ministers. This reveals the needs for seminars for Quaker ministers now in service, to provide them with guidance for leadership and further study. Correspondence is being carried forward with students in colleges and seminaries, to assure them of our interest in them and their future plans for Christian service. — HERBERT HUFFMAN, *Chairman* Committee on Ministerial Training.

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There are some extraordinary youth in the Society of Friends. We shall have to depend upon the remnant. We always have. A monk was reproved because he removed his cowl when entering his class room. He replied, "I always stand uncovered in the presence of a great man. Some day there will be a great man in my class!" Later events revealed Martin Luther as one of his students.—RUFUS M. JONES.

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We have been a small committee that has worked for six years with a sense of mission, and for four years with a sense of commission. In preparing the new Discipline we have been conscious of the fact that we cannot please everybody. As the little boy in the street once said, "There is one thing God can't do. . . . He can't please everybody. — MILO S.

HINCKLE, *Chairman* Committee on Revision of Discipline.

* * * *

In George Fox's time the Society of Friends grew from one to one hundred thousand in a generation—because they put all they had into it! The Society of Friends of tomorrow depends upon how we support our Meetings today. A decreasing membership is the result of indifference to the call to be good stewards of Jesus Christ.—JOHN COMPTON, *Chairman* Stewardship Committee.

* * * *

There are four approaches toward the realization of temperance. They are, the spiritual, the educational, the social, and the governmental approaches.—RAYMOND MENDENHALL, *Chairman* Board on Public Morals.

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We are the arm of outreach to others. This makes our Board unique among those of the Five Years Meeting. We realize that all Boards and Committees of the Five Years Meeting have an important part to play and must be supported.—MERLE L. DAVIS, *Administrative Secretary* Board of Mission.

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The publications of the Five Years Meeting are increasingly Friendly and the sales of our periodicals are more widely distributed.—ALVIN T. COATE, *Chairman* Board on Publications.

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Evangelism is at the heart and core of all forward-going organizations in religious activity, and is concerned with the deepening of the spiritual life, and developing of outreach. It is a re-discovery of an adequate motivation for Christian living and building of Christian character. We are more concerned with the *spirit* than with the *methods*. —MURRAY C. JOHNSON, *Chairman* Committee on Evangelism.

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The purpose of the Peace Board is to conserve and extend our Peace testimony. We mean to work through THE AMERICAN FRIEND, through the Committee on National Legislation, and through letters to Local Meetings, giving specific plans for work to be done. We need a re-interpretation of the Peace Testimony and of our Faith.—C. CLAYTON TERRELL, *Chairman* of The Peace Board.

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The Executive Committee will meet again immediately preceding the Five Years Meeting sessions.

Life is not a cup to be drained but a vessel to be filled.

A French and English Alliance

Stephen Grellet and Elizabeth Fry

By William J. Sayers

This article, started in the last issue, is concluded in this.

WHEN the French Quaker came to the English Quakeress, he found a prepared person for a prepared place. The warden of Newgate, and the high sheriff of London approved the plans of Elizabeth Fry, but they expressed the feeling that they did not have much hope of any good coming from them. The officials gave her a cell for a schoolroom. Several ladies came forward to help her in the difficult task of training these women and their children. Later, through her brother-in-law, Sir Fowell Buxton, she had the whole matter brought before the House of Commons, which eventually led to the government's correcting many of the prison abuses.

Elizabeth Fry had a constant and unruffled sweetness of expression because of her self-possession which she found in the consciousness of the Divine Presence within her heart. We shall see how this Presence gave her poise under great stress later.

She organized "An Association for the Improvement of the Female Prisoner" in Newgate. Elizabeth Fry did not seek fame and position, she only sought the good and welfare of the unfortunate prisoners. The very thing she was not seeking, however, came to her. Her cause was unpopular at first, but it was just, and soon she found her work was heralded from one end of the British Empire to the other. Then the news leaped across the English Channel to all Europe and over seas to every country. Letters came pouring in to her from every part of the world about her work. The writers were seeking interviews with her; asking to be taken to see the prisoners. She was constantly being entreated to come and help other countries organize their prison reforms. In fact, prisons everywhere became her parish, and prisoners became the wayward flock that she was trying to lead back into the fold of the Good Shepherd.

Elizabeth Fry found out that a good cause does not always make the way easier. Once when she had tried to save a young woman who had passed forged notes from being executed, Lord Sidmouth strongly opposed her. The growing excitement which was rising on the subject of capital punishment caused her great sorrow, which even the kind attentions and words accorded her by the Queen could not remove.

One of Elizabeth Fry's most striking and most beautiful expressions came out of her conflict with Lord Sidmouth, whom she had befriended by pleading his cause publicly and privately when his enemies slandered him. During this trying time she said, "It is my principle, and I trust I may say my practice, to hurt no one, not even the lowest."

In Scotland when a debtor was put in prison which was a common practice, the jailor was compelled to pay the debt if he escaped, so one can see how careful a Scottish jailor would be in keeping his prisoner safe. These prisoners were in small rooms and heavily chained.

Associations were formed, work was given to the prisoners, and public sales of prison-made articles were held. From one sale, $1595 was realized for the prisoners' use. These associations spread in England and on the Continent. Elizabeth Fry was in constant demand and wherever she went, thinking people were won to her cherished cause by the charm of this beautiful, persuasive, and heavenly-minded women. Whenever any one praised her she would say, "I do not in the least deserve it." The constant prayer of this brave, patient woman was that she "might be kept humble." As you read her life story (please do) you will find her doing great deeds and not knowing that they are great. She was humble without knowing she was humble, which is always a true sign of real humility.

Her heroic zeal, Christian love, and ever-present kindness won her the recognition of going about like her Master, Jesus Christ, and doing good. She visited those in prison, fed the hungry, clothed the naked and taught the untaught. (Matthew 25:36-39.) Actions speak louder than any words we might say. Elizabeth Fry and her family knew how to meet reverses as well as to abound when in abundance. When her income was cut off, she adapted her needs to her circumstances and continued going about doing good.

IN SEASON AND OUT OF SEASON

While visiting various Friends Meetings, Elizabeth Fry was led to feel that the coast guards stations were lonely so, with her accustomed enterprise, she secured $1500 from the Government and a like sum from private sources, besides many books from the Society of Promoting Christian Knowledge, and the Religious Tract Society. She secured over five thousand dollars all told. A secretary was secured and under her direction the life guards had their libraries.

With her noted brother, Joseph John Gurney, she traveled in Prussia, to the

Hague, Amsterdam and to Copenhagen. Everywhere she was called upon to tell her story of the prisoner's need. She was invited by the crowned heads of Europe to tell them the story. This she did, and the story of the gospel of good will was accepted because of the teller. Many of her reforms were adopted on the Continent in their prisons.

She returned home weak in body, but ready and willing to serve to the end. One Sabbath she went to a Meeting at Drapers and spoke in solemn manner these words, "If the Master should this day call us, is our work completed?" She passed on to her reward the following Sabbath to hear the "Well done good and faithful servant, enter into the joy of your Lord."

Queries:

Are debtors executed in any country?

What steps are taken by our country against having children born in prison?

What is the attitude of Friends on capital punishment?

Books:

Georgianna King Lewis has a splendid booklet on *Elizabeth Fry*. *Memoirs of Stephen Grellet* is worthy a place in your library, as is also Janet Whitney's *Elizabeth Fry*.

American Friends Fellowship Council

By Leslie D. Shaffer

THE AMERICAN FRIENDS FELLOWSHIP COUNCIL held its ninth annual meeting at the First Friends Church in Indianapolis, Indiana, April 13-15. In addition to the large numbers of local Friends who attended, there were members present from the states of Connecticut, Indiana, Illinois, Kansas, Massachusetts, Michigan, Missouri, New York, Ohio, Pennsylvania, and Tennessee. Clementina Martinez from Mexico and Olga Cunningham from Jamaica, both students at Wilmington College, were present for the sessions of the American Young Friends Fellowship. Trends Among Friends was the subject for discussion on Friday evening when all joined with members of the First Friends Church in a church family dinner.

Remarks are summarized as follows: Our Society appears to be more seriously seeking truth and guidance unhindered by distrust as we overcome the weakness caused by barriers and gain the strength of being a Blessed Community of national and world-wide influence. We more fully realize that the sum of all our groups is more Quakerly than any one group alone. Strengthening the spiritual base of our Society is of paramount importance, for we are suffering from a spiritual erosion. Our distinctive interpretation of Christianity should save us from becoming just another church and should also be so vital as to prevent us from following old traditional patterns inadequate for our day.

The concerns of individual Meetings were reviewed on Saturday morning. It is most evident that new Meetings and Yearly Meetings are both strengthened when there is closer affiliation between the two. However, the emphasis must be put on a flexible spiritual fellowship rather than upon a rigid organization if this is to be possible. The difference in outlook and interpretation, which exists between groups composed of a large number of university people and those who do not have this viewpoint, makes us more aware of our need to visit back and forth in order that we can understand each other better. The differences of social, economic, and religious outlook, which exist among Friends in Civilian Public Service Camps, indicates the intensity of this problem.

Our Interrelatedness

To discover the true balance between that certain "dangerous joy" found in independence and a wise interrelatedness is a real quest. The formation of the Lake Erie Association of Friends, and the South Central Conference of Friends indicates a need and a desire on the part of new Meetings for fellowship with each other and closer association with the Society of Friends as a united body.

The business session of the Fellowship Council was opened by Ruth Brinton Perera, a vice-Chairman from Scarsdale, New York. She presented the report of the Nominating Committee, offering the name of Alexander C. Purdy as Chairman for the year 1945-46. The Fellowship Council expressed its real gratitude to Alexander C. Purdy in accepting this nomination. Rufus M. Jones remains as honorary Chairman, and J. Barnard Walton, Raymond Binford, and Ruth Brinton Perera will serve as vice-chairmen. The chairmen of Committees are as follows: New Meetings, J. Barnard Walton; Intervisitation, Ruth Outland Maris; Wider Quaker Fellowship, Emma Cadbury; Finance Committee, Richard H. Rhoads.

There are eighteen New Meetings organized as regular Monthly Meetings, which report annually to the Fellowship Council. These Meetings had a membership of four hundred, fifty-two when they were organized and now they have a membership of seven hundred, thirty-nine. There are also over fifty small meetings for worship not yet organized as Monthly Meetings, which report to the Fellowship Council.

The work of intervisitation during the year has been carried on by many members of the Council and its field cooperators, who visited Quarterly Meetings, which they do not regularly attend. Raymond and Helen Binford spent forty-five days in the Fall of 1944 visiting Meetings and Civilian Public Service Camps in Kentucky, Virginia, West Virginia, Ohio, and Pennsylvania. In the spring of 1945, they made a trip to the south and west, which included Meetings in Florida, Texas, Louisiana, Oklahoma, Arizona, California, and Washington.

The Wider Quaker Fellowship, with approximately thirty-three hundred members, has drawn together many groups for worship and study. Where there are a large number of members, special meetings have been held as in New York City and Cambridge, Massachusetts. There are group Meetings of Wider Quaker Fellowship members in places, such as Eugene, Oregon; Claremont, California; Midland, Michigan; as well as Buenos Aires, Argentina; Caracas, Venezuela; and Mexico City, Mexico.

Young Friends Confer

The American Young Friends Fellowship, at their meeting on Saturday morning, approved the following officers and Executive Committee for the coming year: Chairman, Margaret Cates; Recording Secretary, Miriam Jones; Corresponding Secretary, Bernice Berry; Treasurer, Herbert Nichols; Editor of Newsletter, Jack Powelson; Correspondent for World News, Gwen Coney; Representative on Executive Committee Fellowship Council, Etta Vogel; other members of Executive Committee: Helen Perkins, Ed Bronner, Irwin Abrams.

Over four thousand copies of the *American Young Friends Fellowship Newsletter* have been distributed to Young Friends across the country. The next issue will be published in May.

A budget for the coming year is being drawn up, and plans made for raising funds to help Young Friends in intervisitation and to continue the publication of the newsletter.

A letter from Harry Wellons in Jamaica had been received, requesting that American Young Friends make it possible for a young Friend from here to attend the conference in Jamaica. He suggested Eunice Lindley of North Carolina. Young Friends were glad to make it possible for her to go and will

help with her traveling expenses. The concern to have a national conference of Young Friends as soon as travel restrictions permit was expressed and plans will be made to include all groups. Young Friends are concerned to visit the Civilian Public Service Camps and wherever possible hold conferences in their areas. A list of the camps and their location is to be included with the next newsletter.

Olga Cunningham from Jamaica, and Clementina Martinez from Mexico, were present and brought greetings from Young Friends in their countries. Ruthanna Davis told of her experiences in visiting with Young Friends in Cuba and Jamaica last summer.

CULTIVATING SPIRITUAL LIFE

A new section of work to be associated with the Fellowship Council is the Conference on the Nature and Laws of the Spiritual Life. This represents a concern for a clearer understanding of the relationship between religion and psychology in an effort to minister to the spiritual needs of the individual and the group life.

Alexander C. Purdy in his message on Saturday evening stated that our spiritual weakness is not due so much to a lack of moral purpose, for the milk of human kindness is in the world even today. Our weakness lies in our lack of an adequate implementation of our moral purpose. The grass roots of our world problems lie in the home, family, and community where we must produce a group fellowship committed to the good of the individual and where we must produce individuals committed to the welfare of the group. Therefore he who works at family and community problems works at the world problem.

The closing session of the Council meeting was addressed by Errol T. Elliott, who spoke of our need to express "unconditional love." Unconditional love can overcome the flood of hate and war if we are willing to go up into the tributaries that lead to world strife. These tributaries are found in our race relations, and in our standards of living. We shall have to find out how we can live and work together. We shall have to find the divine idea by which men can find one another because they find a common father in God.

Our confidence in greater things for the future and our awareness of the significance of things near at hand was quickened by Alexander C. Purdy, who quoted from George Fox—"As we traveled we came near a very great hill, called Pendle Hill . . . here the Lord opened unto me and let me see a great people . . . and the place that I saw them in was about Wensleydale and Sedbergh." So too our visions must find fulfilment in our own communities.

Why So Few Quaker C.O.'s

By Levi T. Pennington

(Begun in last issue, concluded in this.)

ANOTHER great cause of defection from our cherished traditions, especially our peace testimony, is found in the education of the children of Friends. There was a time when Friends generally, in addition to their support of public education by taxes, maintained their own schools for the purpose of giving their children "a guarded religious education," from kindergarten through college. Now, except for a small area on the Atlantic Coast, American Friends no longer maintain their own schools of primary and grammar grades. There is still a bit of secondary education maintained by Friends aside from this small eastern area but, whereas Quaker academies were once to be found in practically all prominent Quaker centers, now those west of the Alleghenies could be counted on the fingers of one hand.

We seem to be well supplied with Quaker colleges. In proportion to our members there are few, if any, denominations that have as many colleges as we. But it must be confessed with shame that some of these have not been fully loyal to our Quaker peace testimony, though some have made a record of which to be proud. This further fact must be faced, that most of our Quaker young people who are in college work are not taking that work in Quaker colleges. Some of them are in colleges related more or less closely, often less, to other denominations which make no profession of loyalty to such peace principles as those we hold; some are in independent colleges with no church connection at all and very little religious influence of any kind; and some of them are in state-controlled universities and other institutions where military training is required—and is taken by some of these same Quaker students.

Is it any wonder, in view of the educational background of so many of our people, that so few, relatively, stand true to the Quaker ideals of peace? We can come closer home than this. The attitude of too many leaders among Friends, leaders who touch thousands and leaders whose influence is almost entirely confined to their own little Meetings, is largely responsible for the fact that our Quaker peace testimony is so largely negated by defections. There are two of these attitudes that I wish to mention.

One is the approach to the question of peace and war largely on the intellectual and humanitarian plane. There are men who will act on the basis of an intellectual conviction, will die for an idea as well as for an ideal; but such men are rare. Most men who are convinced that war is folly, that it is inhuman, wasteful, futile, and whose conviction goes no deeper than the intellectual and the humanitarian, fail when the test of actual war comes, and become "pacifists pro tem." The arguments of war's defenders seem so plausible, even convincing. "*This* war is different. God is certainly on our side *this* time. We must not let Japan destroy China. We must not let Germany destroy the Jew and oppress all Europe." So the intellectual and the humanitarian is moved by intellectual and humanitarian arguments to abandon his pacifist position.

Another attitude is that of the intense religionist who believes that if a man becomes a thorough, Spirit-filled Christian, all his problems are solved. There is no doubt in my mind that Jesus Christ, properly and thoroughly understood and faithfully and completely obeyed, is the answer to all the problems of humanity. But, and I would speak reverently here, a thorough and adequate understanding of all that Christ means is not conferred by any Christian experience. The Spirit guides into all truth, but not all at once and not without human cooperation.

We should know from the history of Christianity that earnest, religious people sometimes do things that ought not to be done, as Paul did before he met Christ. He could say, "I have walked before you in all good conscience unto this day," and could testify that when he helped put Christians to death he thought he was doing God service. Christians also in their ignorance have practiced and defended slavery, have burned fellow Christians at the stake, have engaged in war, and have done many other things contrary to what a thoroughly intelligent and enlightened Christian standard would have required. I know Friends who should have been more shocked than they were when told that a certain young man had been completely sanctified one night and had joined the army the next morning.

These, as it seems to me, are some of the reasons why there are not more Quaker conscientious objectors. And what is to be done about it? The nature of the causes suggests some of the elements of the solution.

First, make membership with Friends mean more than it does. There are many people who do not belong in a Friends Meeting as members, either because of their beliefs or because of their unchristian living. Let us exercise far

more care in receiving members, by transfer from other denominations or by request. Let us make it our definite concern that our children coming from associate into full membership shall not only have a definite Christian experience but shall be thoroughly trained in the things that distinguish us as a denomination. The sight of Quaker children playing war games is far more common than it should be. Many, if not most of our Meetings, are woefully lame in the matter of training our children for membership. Let us multiply our efforts to maintain the spiritual life of our members while we seek to reach out and help others. Here is a task for pastors where there are pastors, and in *all* Meetings a task for ministers, elders, overseers and all concerned Friends. It will mean that the church must be actually at work, on more than one live project, at home and abroad.

We need to face another and very unpleasant task, the removal from our membership of those who are not being benefited by this membership and give no indication that they will be, and who are bringing discredit and injury to the denomination. There is some truth in the expression, "a back-door revival." Disownment of a member is often a confession of failure on the part of the church as well as the individual, but there are times when it ought to be done, just as there are times when a surgical operation is necessary to remove a tumor or cancer.

In the matter of education, we shall probably not go back to the maintenance of our primary and secondary schools. But we shall need to increase greatly our education on the peace question, in the home and in the various organizations in the Meeting, to counteract the militaristic effect of public school education. We should support the schools and colleges we have, by money, prayers, and especially, students.

We shall need always to promote liberal education on the peace question among our members. Every argument for peace is ours, intellectual, moral, social, economic, humanitarian and whatever else; but we should place the religious emphasis at the center of things, as only deep, religious conviction *plus* intelligent understanding can stand the test of actual war conditions.

We should remember always that no merely negative attitude ever settled a great world problem. We should work whole-heartedly and by every means in our power for the promotion of peace, between God and man, between man and man between class and class, race and race, nation and nation, hastening the day when "nation shall not lift up sword against nation, neither shall they learn war any more."

Flickers of Fellowship

From here and there at the Indianapolis Conference
As Reviewed by the Editor

Our variances are an asset and not a problem. The sum of all groups of Friends is more *Quaker* than the sum of any one group. We should put more warmth into the word "Society" of Friends.

ALVIN T. COATE.

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It is not where we came from as Quakers, but where we are going that matters. I am not wholly discouraged over the "branches" of Friends. The guiding power of Christ within is common to all of us.

ARTHUR JACKSON.

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Paul did not say that men are totally depraved, but that they are totally inadequate.

ALEXANDER PURDY.

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There are undiscovered continents of spiritual living. The new Meetings that have sprung up over America are evidence of our exploration to find them.

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EDITH F. BACON.

No longer can Friends be classified as "conservative," "liberal" and "progressive." The old battle lines are passing, a deeper intermarriage is taking place.

C. MERVIN PALMER.

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Young Friends from all over America need to get together again. We may revive the Young Friends General Conferences. We must overcome our distances.

MARGARET CATES.

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Ration meat, gasoline and tires all you will and yet you cannot exhaust the hospitality of Indianapolis Friends. From the dinner on Friday evening through the farewells on Sunday afternoon, visitors felt their warm friendliness, whether in their homes or at the Conference.

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To have a Meeting we must have families, otherwise we tend to have only an aggregation.

ALEXANDER PURDY.

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We must not overlook the discouraging features of Friendly trends. Groups of Friends are tending to congeal around certain interpretations of Quakerism. We should try to keep vital our relatedness with all groups.

PERCY M. THOMAS.

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I am disturbed over the deviation from our peace testimony and the disagreement which we find on it among Friends.

HARRISON HUNT.

We have calls for visitations from all over the world and we are doing practically nothing about it. It will take money and concern if we are to be at all adequate for it.

PASSMORE ELKINTON.

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We must find a way to create unity between groups where there is tension.

ROBERT E. COPE.

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Now, on the lighter side, here are some reflections on moments in the Conference, not too profound.

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We have heard about the *Square* Friend, the Friendly *Circle*, the *Wider* Quakers and even about Friends *narrow* and *broad*. Comes now *"Oblong* Quarterly Meeting" out of the history of Hartford Friends, to take its place in the geometrics of Quakerism. All this, as we try to develop the Quaker pattern. Euclid, help!

* * * *

Our genial host, Herbert Huffman, a man of "dimensions," introduced a visiting Friend and commended him as one who "watched me grow up." Another Friend nearby ran an analytical eye over our host and whispered to his neighbor "Hm! He saw a lot." In defense of Friend Herbert, let it be said that he is on the lesser side of "two-fifty."

Let it be said, also, that he lacked nothing in the gracious hospitality becoming a host minister.

* * * *

This from Leslie Shaffer: The Philadelphia office recently circulated Friends with a questionnaire. Among other requests was this, "Please give your zone" (referring to the zone number of a city address). One reply came back with the space after "zone" marked "temperate." That may be a commentary on other Friends. Are we trying to live in the "temperate" zone of a "torrid" world? If so, is it complacency or serenity? So near is vice to virtue.

* * * *

And now for Quaker genius at its best: Our Meeting is thriving on troubles.

ESTHER LITTLER.

CPS Unit 129, Pennhurst State School, Spring City, Pa., would appreciate receiving balls of colored string to be used by patients who are making rugs. White string and carpet warp also is acceptable, and picture puzzles are needed. Address contributions to Robert F. Beach.

The First Commandment—Reality

By W. O. Mendenhall

WHEN the "certain lawyer" asked Jesus the question, "What is the great commandment?", he may or may not have been sincere. The question may have been merely a technical one. Both were acquainted with their scriptures, the books of the law and the books of the prophets. Jesus answered accordingly, quoting from the law. But this may have been more than a technical question. The lawyer may have meant: What is central? What is the essence of your teaching? You are affecting people powerfully. You have many followers. You are talking about a new kingdom. What are we to do to get into this new kingdom? Jesus enlarged his answer to meet this larger question when he added the second commandment, again quoting from the law. Then came this startling statement, "On these two commandments hang all the law and the prophets." He had made his answer complete. Here is the basis for a Christian life.

If there are those who begin to realize the present desperate state of civilization, if they are convinced that something beyond the current behavior of man must be found, they may discover one another. As individuals or in small groups, they may begin a search for a better way. If they are sufficiently in earnest to go step by step along such a path as they find it, then here is one way which they may explore. It is recommended by the highest authority, that of Jesus himself. These two commandments give simple instructions for man's relation to God and to his fellow man. To the first, he has been indifferent. In the second he has failed. It is time for a new beginning.

Words and Meaning

Suppose the individual or the group accepts these as a complete guide. Since the first one is, "Thou shalt love the Lord thy God . . . ," one immediately becomes concerned with knowing God. Many inquiries of the present day come before him. Is there a God? What is his nature? Is it possible for men to know him? How are contacts made? One may read many books and hear many voices and still his answer is negative. He has no contact with God. There is none. He does not know God. No one can describe his meeting with God. Finally he comes to feel there is no God.

A man blind from birth had reached maturity when it was thought that his sight could be made possible by a recently developed type of operation. A trial was made. Soon he became able to distinguish light from darkness through the bandages which he must wear. The day came to remove them. All was tension in the family as they gathered to learn the result. The man *could* see! At first the world about him was flat. He had had no experience with shades and shadows. He knew things only by touching them. Now he could learn by sight. When his hand touched a chair he knew what it was, and how eagerly he looked at it, then at a table. Moving about to learn by touch the many things he was seeing, he found that he could point and ask. Eagerly came the questions. What is that, and that, and that? A kitten lay on the floor near a pair of scissors which had been left there. He pointed to them and asked what they were. When told a kitten and a pair of scissors he asked which is which? It seems absurd, but how can one be told the appearance of fuzzy fur or metallic lustre?

More briefly, imagine yourself describing the difference between red and blue to a man who has never seen color. At once it appears that there is no vocabulary. One can use no words which have meaning to him. People who talk (or babble!) about beautiful blue sky, gorgeous crimson sunsets, seem to be either over credulous or weak-minded. Why do they talk about experiences they cannot have had? He has never seen color and furthermore no one can talk intelligently about it. Eventually he may become convinced that there is no such thing as color.

We do not blame this man. We pity him. If he could have the experience of seeing, then the words would have meaning. A whole new world would be open to him. Thinking of the blind man's assurance that there is no color, one is inclined to hesitate before insisting there is no God. Possibly the difficulty is in vocabulary for those who would talk about their contacts with God, because he has had no experience to give meaning to their words. To assert that things beyond our experience do not exist is assuming too much. It has some resemblance to the trial, where a man, accused by two witnesses who saw him steal a pig, brought three others who did not see him steal the pig and said it was three to two!

Even those of us who do not deny the existence of God should like clearer evidence of a possible contact with him. There are two avenues of approach to such assurance. One is first-hand, personal experience. The second is reports from others. Widely separated in time and space by centuries and by continents are those who have been called prophets. There can have been no collusion and yet there is a common factor among them. These men who have introduced a new ideal, a better pattern of life, or a higher standard of ethics, all say they have learned it by direct contact with God. While no one can witness their communion with God, the results are such that men can see that something real and vital occurred in their lives. Their faith, courage and patience are beyond the explanation of their environment. Not only have they presented ideas but they have lived lives revealing in action the meaning of their ideals.

Men whose ideals remain only in the realm of intellectual concepts, and are ignored in their lives, are ineffectual. Only when exemplified in deeds, do ideals become vital and contagious. By example, in the face of indifference, opposition, and hostility, often through suffering, these prophets have laid upon the conscience of mankind the validity and necessity of principles which have become the most precious part of our heritage. The values of their contributions have been tested through generations. They have given us the great concepts which, released among men, have brought most significant progress in thought and action.

With such records of achievement made by men who tell us of inspiration and mandate received from association with the spirit of God, it may well be that these little groups of seekers would accept as a major factor in personal or group life, the practice of recognizing the Presence in meditation. When men left the realm of speculation and argument and set about trying to observe and discover facts through experiment and experience, science began to play its proper part in service to mankind. May it not be wise as well as scientific for the seekers to begin experimenting and experiencing in the relations of God and man?

Practicing the Presence

A small boy of one year was creeping along the floor when his mother began to hum a lively, lilting tune. To her surprise the little lad bobbed his head up and down and presently his whole body was moving with the rhythm of the music. Some seem to begin life with an aptitude toward poetry in motion and song. Yet always for great attainment, there must be continuing attention and practice. Note the many hours a day of practice which Paderewski maintain-

ed even at the height of his performances. Among the seekers, there will be those who find their moments of devotion to be natural and easy. The long days and weeks in which George Fox eagerly sought to find his way, attending the religious services of the time, visiting many and various counselors, tramping along the roads and in the fields, make it clear that those of us who find vital experience evasive, for a time, need not be discouraged. In religion as in art, effort in practice is rewarded by higher attainment. Eventually a voice or a light will appear to those who persist. Let us hope that here and yonder a group or an individual may emerge whose long, patient, sincere efforts will result in a leadership so powerful that more than ten miles of country around may be shaken.

In this, as in every form of religious activity, there is danger that the experience may be sought for its own sake rather than for its value in acquaintance with God or in activity among men. This is quite as unhealthy as is maintaining an institution for its own sake. When the instrument becomes the object, God is no longer there. A man may go back to the spot where his beloved first promised to be his wife. He may arrange all of the surroundings exactly as they were and get quite a thrill from the memories of that great moment, but if he continues this instead of being with her, he is substituting a formula or a rite for a living experience.

Groups of Friends who become real seekers surely will not drift into formalism and lose the reality when they may associate with the God whom they have learned to know and to love. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." This is the first and great commandment.

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HOW AM I TO KNOW?

By LOREN HADLEY

Scripture reading: I Thessalonians 5: 12-24, with special emphasis on the twenty-first verse, "Prove all things; hold fast that which is good."

This question, "How am I to know?" is in the minds of many people, younger and older. How am I to know: that I have chosen the right vocation; that I am going in the right direction; that my code of conduct is acceptable; that I understand God's love; that I am a Christian? Such questions are numerous.

The rich young ruler who approached Jesus had such a question. He knew that he was intelligent; he had education; he rated well in his community; he had accumulated much; he had learned well the religious principles of the day, yet he felt that something was lacking. Jesus gave him a test and he didn't feel quite ready to meet it so he went away feeling sad. The disciples, following Jesus' resurrection, had many such questions. "How are we to know?" How are we know that Jesus was master; what will be our parts in the Kingdom He talked about?" Yes, they too were troubled—"How are we to know?"

Such questions I believe are not settled at any one time, or by any one set of experiences, but are entirely individual and become increasingly clear and may resolve themselves with experience—but not without practice.

For example, some feel the need of public confession, followed by a ceremonial of baptism. In my own college days there was a series of meetings held in Wilmington. Many of my friends had made public confessions; others felt that people were not Christians unless they had been baptized. I was troubled. I approached my own Grandfather Harvey who said that unless such highly emotionalized experiences raise the level of life, and the direction of life is changed from within, they become mere incidents, as sounding brass or tinkling cymbals.

He continued like this—Friends believe that the inner life of man is in, or may be in, constant communion with God. It undergoes continual refreshment and is thereby *baptized* by the Holy Spirit, directly and without form or ceremony. "Loren, if that has happened to thee, then thee has been baptized." There are *many* godlike people who have never had a sudden conversion experience and who have not made a public confession indicating a sudden change of life direction, and so the problem, "How am I to know?" Paul gave us a method, one which might be thought of as quite scientific—"Prove all things, hold to that which is good." Explore, experiment, test—words of the day. Constantly evaluate in order to keep that which proves most gratifying, most satisfactory.

What are some problems which young people meet as they are growing to maturity? (1) Making one's own choices, and feeling secure that they are best. Our primary standards often become what others may say or think. We ourselves may have little thought or concern or feelings about it. There must be growth to the making of our own decisions, standing on our own feet. One grows as he seeks answers even to the deepest problems of life. "Prove *all* things, hold to that which is good." Discard that which fails to meet the standard. (2) Early in life, our interests tend to center about immediate goals. Even the doing of good is conceived in terms of immediate returns. Yet as one matures, he becomes aware of great ultimate values toward which he is constantly striving. (3) Even the personal qualities which are approved by one's fellowmen vary at different ages. In childhood, physical process is perhaps most important. In adolescence, physical appearances and friendships are uppermost—we shall constantly strive to meet the standards, and have a desire to meet the approval of the "crowd." In adulthood, hopes for the future and a desire to attain that quality of life upon which our fellow men may depend becomes most important. Man is looking then for favor with God; a desire to explore and to develop the inner man. (4) In childhood we have a curiosity as to the nature of things. We ask questions, but as we grow older, we often become hesitant about inquiry. We cease our testing, our exploration and live, as termed by psychologists, on a plateau. Growing stops!

If the Society of Friends has anything to say in answer to this question, "How am I to know?", it lies in the fact that life is meant to be lived from a divine center. Developing mental habits of inward orientation, surrendering all else to attend to worship and the whisperings of the divine Presence. "Prove all things, hold to that which is good."

Prove all things, explore, test, discard; hold fast to that which is good. Test life's activities, build its structure on those things which have met the standards of bringing inner satisfaction, and peace and joy. A life guided from within, filled with spiritual radiance and in constant attendance to the will of God, is the result. "Prove all things, hold to that which is of God," furnishes us the methods for answering the bothersome question, "How am I to know?"

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

QUAKER PORTRAITURES

From *Byways in Quaker History*

By HOWARD H. BRINTON

* * * *

I will put my laws into their mind, and write them in their hearts: and I will be unto them a God, and they shall be to me a people.

HEBREWS 8:10.

* * * *

(Some) boast that "NANTUCKET is, today, the least spoiled, the most nearly perfect example of how our forefathers lived, to be found in America. There are many places of historical or picturesque value which are well worth visiting."

THOMAS E. DRAKE.

* * * *

Even the Turks, Elihu Coleman reminded Friends, freed their slaves when they embraced the Mohammedan faith. . . . The real root of slavery, he believed, lay in the pride and idleness of the slave owners, who kept slaves in order that they themselves, "might go with white hands and that their wives might, Jezebel like, paint and adorn themselves, and their sons and daughters be brought up in idleness which may very well be termed the mother of all vice."

THOMAS E. DRAKE.

* * * *

No doubt to the early Friends the Light did mean an organ that warned and protested. But clearly it also meant far more. It was an inward counselor and guide which gave direction when one was in doubt, and peace when one followed its dictates.

Friends at its bidding did many things that must have run strongly against the grain of the natural man. They unflinchingly incurred jail sentences; they testified unclothed to jeering mobs in the market places; on occasion they left their families because they believed the Light enjoined it, and set out on long and dangerous journeys. Such positive mandates are not to be reduced to mere conscientious scruples.

BLAND BLANSHARD.

* * * *

To me it was rather a satisfaction to learn that George Fox went attired conspicuously in a white hat and leather breeches, that he was fond of bringing gay shawls as presents to his wife. From my reading of the *Journal* I associate him with bright colors, with gorgeous sunsets, with sky and fields and granite rock, with brilliant contrasts of sunshine and storm, with Wordsworth's description of the mountains, and with Turner's pictures of the power and glory of the sea.

FRANK AYDELOTTE.

* * * *

The old-fashioned Quaker home . . . was one of the best nurseries the modern world has seen for the formation of moral strength and inward spiritual depth. Each day, regardless of the urgency of secular tasks and the press of practical duties, the family gathered for a period of worship and preparation.

It is hardly possible to over emphasize the influence on the boy of these pauses of family worship. They helped to fuse the family life into a living unity, and they brought the individual members to the deep spring and fountains of living water.

RUFUS M. JONES.

* * * *

And so I find it well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone.

JOHN G. WHITTIER.

* * * *

We thank thee, our Father, for such memories, such pictures as that of the home where family worship is so real and vital.

CECIL E. HAWORTH.

A SOCIAL TESTIMONY

Deep in each human soul lies the seed of the eternal divine life. Its flowering to the glory of God is the aim and purpose of man's being. To this end the resources of the world have been given to all men individually and for their corporate life. To all men they are given, to all men in common ownership they belong. And although these resources may be administered by particular individuals, groups or nations, any system which limits their availability for all men and women, regardless of colour or creed, is hindering Christian fellowship and the divine order.

All men are of the family of God. No man is a (hired) 'hand' to be kept in or thrown out of the economic life of the community as suits the needs of any system. The community is a fellowship wherein each man and woman should find a place of significant service and creative living. All are members, all share the duty and should enjoy the right of helping to determine its policies, whether political or economic, industrial or social. For its foundations rest in a democracy based on the brotherhood of man and drawing its reality from the fatherhood of God.

IN MEMORIAM
MARJORIE HILL ALLEE

With the death of Marjorie Hill Allee in Chicago on April 30, Friends have lost a noble spirit, a wise counselor, and a valued contributor to Friends' journals. Both Friends and a wider public have lost a gifted writer of novels for young people of high school years. The Society of Friends owes a great debt to her memory for the way in which she has interpreted the Quaker way, historic and contemporary, to young people.

Marjorie Allee was born at Carthage, Indiana, June 2, 1890, and enducated at Earlham College and at the University of Chicago. After writing numerous short stories and being co-author with her husband, Warder Clyde Allee, of a book of nature study entitled *Jungle Island*, she wrote fourteen novels, nearly all of them woven of historical or contemporary Quaker experience and concerned with Friendly ideals. *Suzanne and Tristram* appeared in 1929, followed in rapid succession by *Judith Lancaster, Janes' Island, Road to Carolina, Ann's Surprising Summer, A House of Her Own, Off to Philadelphia, The Great Tradition, The Little American Girl, Runaway Linda, The Camp at Westlands, Winter's Mischief, The House*, and *The Smoke Jumper.*

The House won her for 1944 the annual award of the Child Study Association of America, with the citation "for courageous writing." *The Smoke Jumper* is based upon the experiences of a Civilian Public Service smoke jumping unit of forest fire fighters. In this, Marjorie Allee wrote against time while suffering great pain from her developing illness. The book will be published this autumn.

Amid all this work Marjorie Allee found time for her children, and joined her husband in making their home a center of interest in the Service Committee work, and of hospitality to students, to Friends, and to refugees. She was a charter member of 57th Street Monthly Meeting. She was gifted in meetings for business, in spiritual counsel, and in ministry, and was long the Meeting's most effective correspondent with its many absentee members.

Her son, Warder, died in childhood. Her husband, Warder Clyde Allee, Professor of Zoology at the University of Chicago, and her daughters, Barbara and Molly, are widely known among Friends.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

TO FINANCE OUR UNITED WORK

One of the busiest times around the Central Offices during the year is in the month of April. The boards which have full-time employed workers on the staff meet about the middle of this month to hear reports and to make plans for the coming year's work. One of the big responsibilities is to estimate the amount of money necessary to finance the work to be done.

Whether it be the missionary work on the foreign field or writing letters in the Central Offices, it all boils down to about the same thing; that is, providing the channels through which the Living Waters can freely flow to others.

By far the greater part of the money used by the Boards goes to release persons from other duties so that they can give full time to their particular responsibilities at home or abroad. As living costs go higher, it becomes imperative to raise salaries or reduce the number of workers, and this means retrenchment at a time of greatest need.

After the Boards and Committees have estimated their financial needs for the year, these estimates are submitted to the Executive Committee of the Five Years Meeting. After long hours of work, the Budget Committee of the Executive Committee presents to the Committee what is known as the United Work Budget.

The Budget thus prepared and approved for the year beginning April 1, 1945, is shown on this page. The total, $88,200, is an increase of about fifteen per cent above that of last year.

This amount is not large when it is compared with the amount of services made possible by its expenditure.

VACATION CHURCH SCHOOLS IN THE FIVE YEARS MEETING

By NELLIE H. MARKLE

Each year the number of these schools grows larger in the Five Years Meeting. Many pastors and leaders ask about the texts and the organizational material that is available for their help in setting up and carrying out a successful vacation church school.

Recently a group of grade school teachers were discussing the present-day attitudes of children. They agreed that the wartime environment, including much of their home life, has made it very difficult, if not impossible, for children to develop stability of character. Even the good home and the school have not been able to counteract the untoward influences by which they are surrounded. If the church is able to meet this challenge of a great need in the lives of its children and of the world's children, it will add assurance to our hope of a better world in the future.

The Vacation Church School for boys and girls gives many opportunities for religious growth and development that are not ordinarily found in the short sessions of the Sunday morning hour. Certain religious values are added to the child's life by sharing in an informal program that includes the gaining of knowledge, the working out of cooperative projects that have purpose, periods of play together and time for worship.

The longer time available in consecutive hours, the fellowship that is built up, the creative activities resulting in something to share with others, the spirit of worship growing out of work and study, the opportunity to learn more about Christian living and the part boys and girls can have in it, are all significant in providing the kind of experience that is the aim of religious teaching.

The Children's Department of the Board of Christian Education has recently collected some very helpful material for leaders of Vacation Church Schools. A number of loan packets have been made and one of these can be secured by writing to the Board on Christian Education. Each packet contains:

Bulletin 940, *Why and How to Use the Visual Method in Vacation Religious Education* $ .25
Vacation Bible School Bulletin, Hadley ..... .10
The Vacation Church School for Boys and Girls, Henry or Green ..... .25
Reprints of articles on the Vacation Church School by Ruth Murphy, Edith Welker
Is Your Church in Christian Service for the Children?, Blanche Hoke
Vacation Religious Education in Emergency Areas, International Council of Religious Education ..... .15
Planning for a Worth While Vacation Church School, Demaree Christian ..... .05
Materials for Administering the Vacation Church School, Baptist ..... .10
Missionary Education, 1944-45
List of Cooperative Texts. Send for Judson Press lists.
Invitation stick postcards, International Council. Per 100 ..... 1.00
Friends, Fun, Faith in God, ICRE..... .05

A series of ten leaflets or briefs prepared by the Children's Division of the International Council of Religious Education are just off the press. These are helpful and interesting and the full set of ten can be secured from the Friends Book and Supply House for twenty-five cents.

The names of these briefs are:

What to Use in Vacation Church School
In My Community Vacation Church School
After Vacation Church School What?
What Time for Vacation Church School?
Why Vacation Church School?
How to Get Vacation Church School Leaders
Parents and the Vacation Church School

UNITED WORK BUDGET FOR THE FIVE YEARS MEETING OF FRIENDS 1945-46

FIXED CHARGES

Aged Ministers	$ 1,200
Cooperative Fund	7,500
Publication Board Note	354
Reserve	746
	$ 9,800

ALLOTMENTS

Board of Education	$ 100
Board on Christian Education	10,450
Committee on Evangelism	250
Committee on Ministerial Training	500
Board of Missions	62,500
Peace Board	2,600
Public Morals	1,200
Committee on Social Order	500
Committee on Stewardship	300
	$78,400
Total Budget	**$88,200**

Plans for Vacation Church School

Too Small for Vacation Church School?

Spreading the News About Vacation Church School

The Cooperative Series of Vacation School Texts are the best texts available for the teacher's use. These are kept in stock by the Friends Book and Supply House. They may be borrowed from the Lending Library for examination and study by a Committee.

There is much extra resource material available including books from the Friendship Press. Write to the Children's Division, Board on Christian Education of the Five Years Meeting, 101 South 8th Street, Richmond, Indiana, for any special needs.

Forum

Editor, THE AMERICAN FRIEND:

The Society of Friends in Syracuse is deeply concerned at the tide of hatred and vindictiveness that is rising against German prisoners of war in this country as it finds expression in press and radio. Such a spirit is the utter denial of the Christianity taught by Him who commanded his followers to love their enemies and bless those who persecute them. It is not only the faith of Friends but their experience in three hundred years of relief work among the victims of war that convinces us that these precepts are not visionary ideals but a practical working basis for right relations among men and nations; that hatred and vengeance are not the way to peace on earth but are weapons that turn again and destroy those who employ them.

We earnestly call upon all men and women of good will in this awful hour of human history to do unto others as they would that others should do unto them.—*The Syracuse Meeting of the Religious Society of Friends.*

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Editor, THE AMERICAN FRIEND:

In THE AMERICAN FRIEND of April 19 is an article by Wilmer Tjossem entitled: "Whither Friends?" I should like to discuss the question he raises: "Why are such a large percentage of Friends' boys in military service?" In the same issue Mr. Tjossem will find a large part of the answer; namely in the story on page 152: "What the Stranger Said."

Since the Civil War and its resultant Lincoln worship among the Quakers, a change has come over the spirit of Friends' pacifism. If we concede that the Civil War was right ("Maybe, if we win this war, *you* will have a chance, Richard") then it is easy to justify every war that has ever been fought.

Why should we worship Lincoln because he fought a war to free the slaves? Slavery undoubtedly was wrong, in spite of the fact that the Bible speaks *of* it but not *against* it; but to make a moral issue of it ("the North was right and the South was wrong") is to ignore all the facts in the case. Suffice it to say that the North discontinued slavery not because it was immoral, but because it was not economically profitable; the South continued it because it *was* economically profitable *to them.*

Lincoln opposed the Mexican War; he spoke and wrote against it; yet he could not help but see how tremendously it furthered the political aspirations of those who were in favor of it. When the opportunity offered for himself to profit by a war, he did not resist the temptation.

Between the years 1833 and 1836 slavery was abolished in the British possessions; in the Dutch; in the Danish; and even semi-barbarous Russia freed her serfs—all without bloodshed. Why should it have been necessary in the most progressive and enlightened country in the world, for brother to fight and kill brother, in order to free their slaves? It would have been more profitable, though not so glamorous, to do as some of the wise men of the Nation proposed: to free them gradually, reimbursing the owners for the loss of this property which they had acquired lawfully and which was now being confiscated. Think of the saving of lives, of good will, not to speak of the millions of dollars, if that had been done.

The "make-believe story" says: "He knew it would take a long time for people to learn to make the American creed real. Do you suppose he thought it would take a hundred years or more?" The emancipation, through war, set back *true* emancipation hundreds of years. Lincoln freed the slaves as a war measure, to cripple the South; how well he succeeded we all know. Do you wonder that the grandchildren and great-grandchildren of the men who fought for the South are still as loyal to the Confederacy as their ancestors were, and after eighty years of peace still as convinced that those ancestors were right?

After all is said and done, even though everybody is glad that slavery is no more, the most enlightened American Negroes thank God for the slavery of their ancestors; for it was only under the institution of slavery that they could have come into such close contact with the whites, to learn from them, as the dear faithful old Negroes did, laying the foundation for their descendants' gradual rise in life. Without slavery, those descendants would still be in Africa, in a wild state, instead of in America, helping to elect the President.

If you can uproot the Lincoln worship, you have gone a long way toward putting the Quakers back into pacifist lines, where they stood originally.

ANNA HAMILTON.

Marshall, Missouri.

THE EDITOR LOVES THIS!

Editor, THE AMERICAN FRIEND:

Here is a letter, just received, which I believe you should publish in the Forum of THE AMERICAN FRIEND. It is from a soldier in Germany.

"I will be very thankful if the Rural Life Association will send me some literature free of War propaganda. Even in the Armed Forces a few can be found who have become tired of propaganda, and I happen to be one of them. At this time THE AMERICAN FRIEND *is the only magazine I am able to get that fills the bill.* I would like to have something along the line of rural and outdoor life and community planning." (Service man's name withheld.)

STANLEY HAMILTON.

FRIENDS AT "FRISCO"

Among the Friends in regular attendance at the San Francisco Conference are: Benjamin Gerig, Deputy Secretary of the State Department; Heberto Sein of Mexico who acts as official interpreter for the Latin American countries; Eleanor Stabler Clarke, Joseph W. Conard, David E. Henley, and E. Raymond Wilson for the American Friends Service Committee; Esther Holmes Jones, Friends General Conference; Richard R. Wood, the Peace Committee of the Philadelphia Yearly Meetings; Horace G. Alexander, London Yearly Meeting.

OF INTEREST TO FRIENDS

Frank W. Dell, well known to Friends as a student and lecturer in visual education, has prepared a study on *The Ten Commandments.* It is designed primarily to be used with accompanying stereoptican film. The illustrations are reproduced in the booklet, making it serviceable without the film. The cost is one dollar. Orders may be sent to Frank W. Dell, 109 Grande Vista Place, Whittier, California.

Hannah Day Beals will observe her ninety-sixth birthday soon. Friends will greet her at the home of her daughter, 302 Morton Street, Jennings, Iowa. She wrote, in her own hand, a letter to THE AMERICAN FRIEND and enclosed her subscription. Such are our fine, devoted Friends.

THE RELIGIOUS HORIZON

Latest casualty figures of the armed services reveal that fifty-one military chaplains have been killed in action, and fifty-three have died and one has been killed in line of duty, since Pearl Harbor. In addition, fourteen chaplains are missing in action, forty-two have been detained by the enemy and one has died while being thus detained by the Japanese. The total number of wounded, including those who were not hospitalized, is one hundred, sixty-nine, according to latest figures.

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Secretary of Commerce, Henry A. Wallace, has been chosen to receive The Churchman Award for 1945 for "the promotion of goodwill and better understanding among all peoples," it was announced by Dr. Guy Emery Shiper, editor. Mr. Wallace will accept the award at the annual dinner of The Churchman Associates at the Waldorf Astoria Hotel, June 4. He is the seventh person to receive the award. The others have been Eleanor Roosevelt, William Allen White, President Roosevelt, Wendell L. Willkie, Madam Chiang Kai-shek, and Bernard M. Baruch.

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The annual westward migration of Civilian Public Service men for the fire season takes place next month with the movement of more than six hundred men from eastern base camps. This is an unusually large number of firefighters and is necessitated by a greater fire hazard this year. Selective Service explains that the past winter was one of the driest in recent years in the West and, in addition, many of the military units previously available for emergency fire fighting have been removed. At least one hundred of the CPS firefighters will be sent to "smoke jumper" camps which are being doubled in size this season.

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The Methodist Commission on World Peace is mobilizing the eight million Methodists for a firm stand against passage of post war conscription during the war. The Commission is making an appeal to twenty-five thousand pastors and lay leaders of Methodism to use their influence for careful study of the issue among Methodists and for letters to Congressmen giving reasons for opposition. The mobilization is a phase of the Methodist Crusade for a New World Order which began last year.

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Selection of five young people to go to France as emissaries of good will from the Protestant churches of America was announced by Rev. Robbins W. Barstow, D.D., director of the Commission for World Council Service of the American Committee for the World Council of Churches. They go in response to a request from French youth groups that several such persons be sent to help them carry on their part in the rehabilitation program of their country.

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Annual salaries of less than $2,500 were received in 1939 by 90.8 per cent of the 112,509 clergymen in the U.S. who were engaged in the ministry twelve months of the year, it was revealed by the Federal Council of Churches.

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Republican and Democratic legislators of Wisconsin are sponsors of a bill that would compel instruction in religious and racial tolerance as a regular part of the curriculum in all public and private schools.

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Testifying in favor of legislation for a permanent Fair Employment Practice Committee with enforcement powers, Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, told the Senate Subcommittee on Education and Labor that there was "an awakening of conscience in the churches on the whole question of justice for minority peoples in our national life.

"When we are asking Negroes and other minority groups, equally with the majority, to fight and die on the battles of the world in defense of democracy," he said, "we face a new moral obligation to strengthen democratic rights in our life at home."

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A joint resolution providing that the period from Thanksgiving to Christmas of each year be designated National Bible Reading Period has been introduced in the House of Representatives by Rep. Jerry Voorhis, and referred to the Committee on the Judiciary.

From *Religious News Service.*

Book Reviews

AND WE ARE WHOLE AGAIN

BY HAZEN G. WERNER

Abingdon Cokesbury Press, Nashville, Tennessee; 195 pp.; Price $1.50

"We touch Him in life's throng and press, and we are whole again."—is literally the theme of this book written by an active minister. Sometimes the author speaks directly to those people who "go on, day after day, knowing themselves unsatisfied and out of harmony with life." At other times, he counsels the counselor. There is a balance of non-technical analysis, good sense, and discussion of actual incidents of aid given.

This book will help extend the awareness of Christian responsibility to people who are not sinners in the restricted sense of the word, but who are disorganized and without realization of the abundant life available in Christ. There is an evangelistic fervor in the book. A minister who takes its advice seriously will be a better evangelist. The author rightly concludes that in helping others, "it is not an unction, a particular vernacular, or a personal vitalism, but rather a certain evangelical reality that counts most." The chapters deal with the need for facing personality problems, the nature of the disorganization, and the giving of counsel for overcoming it. Two chapters are specifically for the persons who wish to help others. The book is non-technical, full of good sense, very readable, very sincere, and Christian.

CHARLES F. THOMAS.

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RELIGION AND THE ISSUES OF LIFE

BY EUGENE W. LAYMAN

Association Press, 347 Madison Ave., N. Y.; Price $1.00; 140 pp.

This is the latest issue of the Hazen Books on Religion, made possible by the Hazen Foundation. Like the preceding volumes, this one is written by a leader in religious thought, for the purpose of enriching the thinking and lives of our lay adults. The author studies religion in its relation to truth, to worship, ethics and philosophy. It is about a virile, dynamic religion that is integral with all of life. It is a stimulating book, and can be used profitably for private reading or for a course for an adult study group.

JAMES R. FURBAY.

NATIONAL TEMPERANCE MOVEMENT ESTABLISHED

The recently organized National Temperance Movement opened offices in the Chicago Temple in Chicago, Illinois, on April 2. Herbert H. Parish has been elected to the office of Administrative Director, and will be in general charge of the work of the organization.

The National Temperance Movement comes into the field, not as a competitor of any other temperance group, but seeks to furnish a clearinghouse through which the many independent state organizations may work, and also to enlist the sympathy and support of, and furnish leadership for the many hundreds of thousands of temperance-minded people, who are not now affiliated with or supporting any existing temperance agency. The general public is now aware of the need for additional aggressive temperance activity as a post war effort. The National Temperance Movement seeks to fill a need in this field. The address is: National Temperance Movement, 1321 Chicago Temple Building, 77 West Washington Street, Chicago 2, Illinois.

QUAKERDOM · AT · LARGE

THE AMERICAN FRIEND "made" the *Religious Digest*, April issue, with "The Tragedy of Victory."

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In the Sunday edition of the *New York Times*, March 11, in the educational column there appeared a short article on the Arnold Biblical Collection at Guilford College.

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David Henley is press representative for THE AMERICAN FRIEND at the San Francisco Conference. Horace G. Alexander, Friend of London Yearly Meeting, is also attending the Conference and will share with THE AMERICAN FRIEND on a forthcoming visit.

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According to radio announcements, Herberto Sein, Friend of Mexico, is an interpreter for Spanish delegates at the San Francisco Conference. Apparently there are at least six Friends in the circle of official observers, reporters, interpreters, etc.

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As the sessions of the forthcoming Five Years Meeting are announced, our thanks should be extended to Allen White and Jeanette Hadley. These Friends of the capitol city did capital service by presenting the case to the Committee on Conventions, which granted the permit.

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Helen E. Walker of California Yearly Meeting, and President of the Women's Missionary Union, is visiting many Meetings in the mid-west area of the Five Years Meeting. She was in Richmond for the meeting of the Executive Committee of the Women's Missionary Union at Quaker Hill.

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Horace G. Alexander, English Friend who is now visiting Friends groups in America, will be in Richmond, Indiana, May 18-20. His headquarters will be Quaker Hill. He will speak to Earlham College groups, the Friends Central Office staff and others. From Richmond he goes to Ann Arbor, Michigan, to meet with Friends.

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Cecil E. Hinshaw, President of William Penn College, announces that an anonymous friend of the College has given the money to purchase the large Gibbs House just east of the College. Money has also been given to start the remodeling of the house to serve as a boys' dormitory. If materials and labor are available, the building will be ready for partial occupancy next fall. Ultimate plans call for the building to house forty-eight boys. The Gibbs House is a landmark in the Oskaloosa community, being built nearly half a century ago as a show place of the community, and has remained vacant for over a quarter of a century.

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Clarence E. Pickett, Class of 1910, will give the Commencement address at William Penn College at the Commencement exercises on Tuesday, May 29.

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William J. Sayers, minister of Muncie, Indiana, Friends Meeting, has resigned after twenty-two years of service with that Meeting. The *Muncie Star* refers editorially to his resignation by saying that "he has been an important part of the civic setup." He has served in several other Meetings of New England, New York, Indiana, and elsewhere. For several years he edited some of Friends Bible School publications.

NEWS OF OUR MEETINGS

A record attendance at morning worship, a dedication service for babies of the congregation and receiving into active membership of a class of intermediates who had completed a preparatory course, were features of the Easter service at the Amboy, Indiana, Meeting. Well-attended services were held each evening during Passion Week with John Main of Marion College and Murray C. Johnson of Marion First Friends Meeting, giving the evangelistic messages. Phil Phillips of La Fountain contributed much as minister of music, giving special attention to the large group of children and young people present at each service. A sunrise breakfast for the Friendly Forum group began the day's activities on Easter.

* * * *

Scranton Quarterly Meeting was held at Paton, Iowa, on Saturday and Sunday, April 14 and 15. There was a good representation on both days from the Scranton and Pleasant Ridge churches. Paul Barnett was with us and gave two splendid sermons. In the business meeting on Saturday afternoon, Alvin Hoskins, the minister of the Paton Friends Meeting, suggested some changes which he thought should be made in the Discipline. One of the high lights of the Quarterly Meeting was the talk on stewardship given Sunday afternoon by Dr. Alfred Johnson, assistant director of the CPS camp at Ames, Iowa. His text was "What do ye or we more than others?" Are we more kind? Do we live more courageously? Are we willing to sacrifice for our belief?

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Spiceland Quarterly Meeting of Young Friends met at Spiceland, Indiana, on March 11, with a good attendance. The devotionals were given in a special song service and a chalk draw-

"THE PEACEABLE KINGDOM"—BY EDWARD HICKS

Wanted to buy: Paintings by Edward Hicks — Bucks County, Pennsylvania Quaker Artist (1780-1849)

Kindly describe subject and condition and state price.
ROBERT CARLEN, 323 South 16th Street, Philadelphia 2, Pennsylvania

ing of the resurrection of Christ. Officers were appointed for the Quarterly Meeting and arrangements were made for a box supper to be held at Knightstown, Indiana, April 17.

Young Friends met on April 17 at Knightstown for the box supper with Edward and Violet Linton and their two sons, Mark and John, present. Edward Linton talked about the young people of the Tennessee mountains and the young people present were made to feel that they had taken part in a great enterprise. The Young Friends contributed $51.75 to the missionary work for the new Rafter's Chapel in Tennessee. Twenty dollars will be used to pay for the corner stone in the chapel. A splendid song service was enjoyed and a fine spirit was manifested.

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Fairfield Quarterly Meeting of Friends was held on April 28 at the Fall Creek Friends Meeting near Hillsboro, Ohio, with a large attendance. Among visiting Friends were Olga Cunningham, a student in Wilmington College from Jamaica, and Norman Whitney of Syracuse, New York, who spoke on the text, "Behold I have set before thee an open door." He stirred Friends to feel the need of stressing the peace testimony and in the afternoon his message on Spiritual Growth of the Church led to much heart searching. The first speaker of the morning session was Samuel Hamilton, pastor of the Clear Creek Meeting, who spoke on the text, "My God shall supply all your need according to his riches in glory by Christ Jesus," making Friends conscious of their dependence upon divine guidance. A highlight of the afternoon session was a talk by Olga Cunningham in which she told of a Quarterly Meeting in Jamaica. She also sang two songs beautifully. The business session was ably led by Vincent Fairley and Jennie Karnes, Clerks.

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On April 8, the Denver, Colorado, Meeting was held from 4:00 to 8:30 p.m., in a "Know Your Meeting" service. Under the general topic of "Seek ye first the Kingdom of God," the time was divided into periods called, "Look Up," "Look In," "Look Around," and "Look Out," with a presentation of the work of each committee in the Monthly Meeting being given. Following each topic, literature concerning the committee was distributed and a period of silence and prayer was observed. At six o'clock all gathered around the long table for supper and a social hour together. The final thirty minutes were spent in a dedication to the task, and in closing devotions. It was a time of benefit to the entire membership. Within the next month we look forward to visits from Robert and Margaret Simkin, Helen E. Walker and William O. Mendenhall. On May 12 and 13, Penn Quarterly Meeting will be held in Denver. Representatives from Palmer Lake, Boulder, Deer Trail, and Fort Collins will attend. Millard Powell, Yearly Meeting Superintendent, will be present.

SPRINGFIELD FRIENDS REPORT

Friends of Springfield Meeting, High Point, North Carolina, are rejoicing over the arrival in their midst of their new pastor, Milton H. Hadley. Milton and Freda Hadley come to Springfield from Richmond, Indiana, where they have been for several years director and hostess, respectively, of Quaker Hill. The Hadleys were welcomed at a party held in the basement of the meeting-house. This included a picnic supper and social hour and a shower of provisions presented by the large crowd present. Springfield Friends have been without a minister for more than six months and it is with real encouragement and thankfulness that they face the future under the leadership of the Hadleys.

An interesting project of the past winter was the planting of trees and shrubbery on the grounds of the meetinghouse and pastor's home. The undertaking began when a decision was made in the fall to plant a William Penn Memorial tree. Classes and individuals contributed to the effort and more than twenty trees of various kinds were planted. Some of these replaced old trees which it had been necessary to remove.

The principal undertaking of the Woman's Auxiliary has been the collecting of good, old and new clothing for the needy. A large quantity has already been sent to the American Friends Service Committee for distribution and the work continues.

The church library is growing by the regular contribution of money and books by the Bible School classes. At present the library numbers about five hundred volumes.

Plans are being made for the celebration on the first Sunday in May of the one hundred, seventy-second Anniversary of the Meeting. Many visitors come to Springfield for the annual birthday observance. They take part in the worship service, visit the museum, and enjoy the fellowship of Friends of this historic place. Birthday offerings are presented by the various organizations and classes of the Bible School.

Some of the well-known Friends who have been guest speakers on this occasion in the recent past are Hornell Hart, Errol T. Elliott, and Rufus M. Jones.

BIRTHS

GADDIS—To Neil and Mildred Johnson Gaddis, a son, Douglas Neil, on April 9, near Straughn, Indiana. The parents are members of Richsquare Meeting.

MARRIAGES

LAUGHLIN-WOOD—Lois Wood, daughter of H. Ross Wood of Berkeley, California, to Donald E. Laughlin, son of Melvin and Edna Laughlin of New Providence, Iowa, at Earlham Hall, Whittier College, Whittier, California, March 18 with Eli S. Wheeler officiating.

SIXTIETH WEDDING ANNIVERSITY

Two birthright members of Friends, Zimri L. and Sibyl J. Haworth, celebrated the sixtieth anniversary of their marriage on Lincoln's birthday at Bloomingdale meeting, Indiana. Sibyl Haworth was an active minister as long as health permitted, and Zimri Haworth still carries on some of his farm work. They came to Bloomingdale twenty-five years ago from Vermillion, Illinois. Two of their four children are living, and thirteen grandchildren and eleven great-grandchildren.

DEATHS

CARPENTER — Mary A. Carpenter at Glens Falls, New York, on April 5, 1945, aged seventy-three years. She is survived by her husband, Gilbert S. Carpenter, and sons, Lester and Preston J. Carpenter. Services were conducted by Cecil E. Pearson, minister of Glens Falls Meeting, of which she was a member, and burial was in Friends' Cemetery.

EDDY—Carrie H. Eddy at Glens Falls, New York, on April 1, 1945, aged eighty-two years. She was a daughter of George Henry and Sarah R. Eddy. Surviving are a sister, Pauline Eddy, and a brother, Harris G. Eddy. She was a member of Glens Falls Meeting and Cecil E. Pearson, pastor, was in charge

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of the services; burial being made in Friends' Cemetery.

EDDY—Clark Merritt Eddy at Glens Falls, New York, on March 29, 1945, aged sixty-one years. He was a son of Charles and Rachel Eddy, and he was a member of Glens Falls Meeting. Surviving are the wife, Maude Mosher Eddy; and sons, Robert Lindley, Clark Sisson, Theodore Gordon, and Richard Mosher Eddy. Cecil E. Pearson, pastor of Glens Falls Meeting, conducted the services; burial being in Friends' cemetery.

EDDY—Rose Otis Eddy at Glens Falls, New York, on August 12, 1944, aged seventy-four years. She was a daughter of George Henry and Sarah R. Eddy. She was a very active member of Glens Falls Meeting, and well-known to many others. She is survived by a sister, Pauline Eddy; and a brother, Harris G. Eddy. Cecil E. Pearson, pastor, was in charge of the services; burial being made in Friends' Cemetery.

ELLIS—Hannah Jane Ellis on April 20 at her home in Allen, Nebraska, at the age of eighty-five years. A long time member of Spring Bank Meeting, she had served as an Elder for many years. Surviving are one daughter, Mary, of Allen; five sons, Edwin of Waterloo, Iowa; Ray of Greenleaf, Idaho; and Walter R., William, and Donald of Allen, Nebraska; and a brother, Edwin Morgan of South Sioux City, Nebraska. Services were conducted at Spring Bank with Grover A. Tyler, pastor in charge; burial being made in the church cemetery.

MORRIS — Allen J. Morris, son of Jeremiah and Martha Jane Pritchard Morris on April 8, in Bloomingdale, Indiana, at the age of seventy-seven years. He was a birthright member of Friends and was deeply interested in the church. He was united in marriage with Lida Case in 1899. He is survived by one brother, Elbert B. Morris, of Bloomingdale. Services were conducted by E. M. Woodard, assisted by E. Partington.

OVERMAN — Cornelia Watts Overman at Hillsboro, Ohio, on April 2, aged seventy-two years. She was a member of Fall Creek Friends Meeting, having served at Elder and Chairman of the Pastoral Committee, and Bible School teacher. Surviving are her husband, Norman M. Overman, a daughter, and two sons.

WINSLOW—Anna Ellis Winslow at the home of her son, Arthur, Fairmount, Indiana, on March 19, at the age of seventy-eight years. She was a birthright member of Friends and was affiliated with Fairmount Friends for many years. Surviving are three children, Arthur of Fairmount, Mrs. A. E. Andrews of Syracuse, Indiana, and Mrs. Marion T. Jefferies of New Castle, Indiana.

AVAILABLE

Conscription After the War is a new study by Harrop A. and Ruth S. Freeman. It has sixty-four pages, pocket size, and is illustrated with cartoons. The price is twenty-five cents. Order from Fellowship Publications, 2929 Broadway, New York 25, New York.

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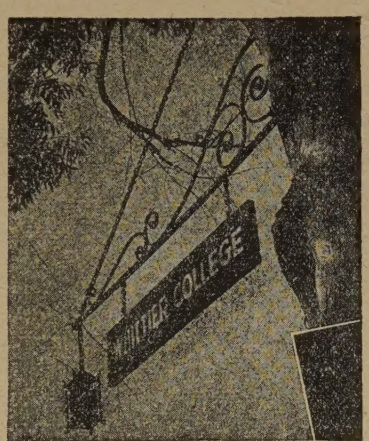

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Morning Worship, 10:45 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a .m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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